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Abhakti-mārga

Path of Devotionlessness or Path of Non-Devotion

Introduction to Non-Devotion

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—Jagad-guru Om Viṣṇu-pāda Śrīla Sarasvatī Ṭhākura

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The path in which there is no discussion of Lord Kṛṣṇa's devotional service is called the path of non-devotion.

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In the supreme service of Śrī Kṛṣṇa, there is no desire for anything other than Lord Kṛṣṇa, nor is there a covering of fruitive activities (*karma*), impersonal knowledge (*jñāna*), or laziness.

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In that, there is favorable cultivation of Kṛṣṇa. Many people, even while desiring to be devotees, take refuge in the path of non-devotion.

[illegible]

Those who realize the true nature of *kṛṣṇa-bhakti* and consider it as the sole function of living beings are the travelers on the path of devotion.

Those who, relying on their own intellect or ignorance, have defined the term devotion (*bhakti*) themselves, often distort the true nature of devotion due to their obstinacy.

Certain individuals, considering themselves to be devotees, have promoted their own imagined tendencies under the name of devotional service. However, the definition of devotional service (*bhakti*) that Bhagavān Gaurasundara determined for the welfare of the weak living entities afflicted by Kali-yuga is the true devotion, and Śrī Rūpa Gosvāmī has both listened to and chanted about it.

Continuous cultivation of Kṛṣṇa alone is devotional service

Awakened members of society! To adorn oneself with the title of devotional service (*bhakti*), one must first investigate the true nature of *bhakti*.

ਸ੍ਰੀਮਾਨ ਮਾਹਾਪ੍ਰਬਹੁ ਨੇ ਸ੍ਰੀਪਾਦਾ ਰੂਪਾ ਗੋਸਵਾਮੀ ਨੂੰ ਦੱਸਿਆ ਕਿ ਕ੍ਰਿਸ਼ਨਾ ਦੀ ਕਲਿਅੰਗੀ ਸੇਵਾ ਹੀ ਭਗਤੀ ਹੈ। ਸ਼ਬਦ *anúśīlana* ਦਾ ਅਰਥ ਹੈ ਸੰਤਤ ਜਾਂ ਸਮੇਂ-ਸਮੇਂ 'ਤੇ ਸੇਵਾ।

Śrīman Mahāprabhu told the great devotee Śrīpāda Rūpa Gosvāmī that the cultivation of Kṛṣṇa alone is devotion. The word *anúśīlana* indicates continuous or moment-to-moment service.

‘ਸੰਤਤ’ ਦਾ ਅਰਥ ਹੈ ਸੰਤਤ-ਸੰਤਤ ਸੇਵਾ। ਸ਼ਬਦ *anúśīlana* ਦਾ ਅਰਥ ਹੈ ਸੰਤਤ ਜਾਂ ਸਮੇਂ-ਸਮੇਂ ‘ਤੇ ਸੇਵਾ।

The word '*anu*' means following closely, that is, without any gap. The root '*śīla*' means to engage with single-minded devotion. *Anu-śīlana* (cultivation) is of two types—(1) *ceṣṭā-rūpa* (active form), (2) *bhāvanā-rūpa* (emotive form).

(1) ਸਰੀਰਕ, ਬੋਲੀ, ਮਨੋ-ਸੰਤਤ ਸੇਵਾ, ਜਿਸਨੂੰ *anúśīlana* ਦਾ ਅਰਥ ਹੈ।

(1) The group of physical, verbal, and mental efforts for Kṛṣṇa is '*ceṣṭā-rūpa*' *anúśīlana*.

ਸਰੀਰਕ, ਬੋਲੀ, ਮਨੋ-ਸੰਤਤ ਸੇਵਾ, ਜਿਸਨੂੰ *anúśīlana* ਦਾ ਅਰਥ ਹੈ।

There are two types of it - the active (procedural) type in the form of physical, verbal, and mental practice favorable to service, and the passive (prohibitive) type in the form of avoidance unfavorable to it.

There are two types—those that are favorable for service, being physical, verbal, and mental activities in accordance with *anúśīlana*, which are proactive (based on prescription), and those that are unfavorable, involving prohibition-like renunciation (based on prohibition).

(2) ਮਨੋ-ਸੰਤਤ ਸੇਵਾ, ਜਿਸਨੂੰ *anúśīlana* ਦਾ ਅਰਥ ਹੈ।

Mental practice related to affection itself is the practice in the form of emotion (*rāgānugā*).

(2) The mental cultivation related to love is the emotional form (*rāgānuga*) of *anúśīlana*.

ਮਨੋ-ਸੰਤਤ ਸੇਵਾ, ਜਿਸਨੂੰ *anúśīlana* ਦਾ ਅਰਥ ਹੈ।

Śrī-Gaura-Kṛṣṇa, Nityānanda-Rāma, and Jīva Tattva

সত্যম্ সত্যম্ সত্যম্ সত্যম্ সত্যম্, সত্যম্ সত্যম্ সত্যম্, সত্যম্,
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Kṛṣṇa refers to the Supreme Lord, the embodiment of Sat-Cit-Ānanda (eternal existence, consciousness, and bliss), who is without beginning (anādi), the source of all (sarvādi), and the cause of all causes (sarvakāraṇa).

By saying Kṛṣṇa, we refer to the Supreme Lord, the embodiment of eternity, knowledge, and bliss (sac-cid-ānanda vigraha), who is beginningless, the origin of everything, and the cause of all causes.

From these, the specific principles of Baladeva and Śrī Nārāyaṇa are manifested.

From Him alone, with special attributes, emanate Balarāma and Śrī Nārāyaṇa.

In Goloka, the supreme refuge of *mādhurya* (sweet, loving relationships) is Brajendra-nandana (Kṛṣṇa), who is the giver of *mādhurya*, and the supreme refuge of *audārya* (magnanimity, generosity) is Śrī Gaurahari (Lord Caitanya).

In Goloka, the ultimate refuge of sweetness, Brajendranandana Himself, who is the giver of sweetness, is Śrī Gaurahari, the ultimate refuge of magnanimity.

All these are one non-dual principle. From this very non-dual principle, the primary eternal incarnations of the Supreme Lord have manifested.

The *puruṣa-avatāras*, occasional incarnations (*naimittika-avatāras*), and *guṇa-avatāras* of Viṣṇu-tattva make the living beings realize the distinction between the Supreme Lord and other entities.

From these, the specific principles of Baladeva and Śrī Nārāyaṇa are manifested. From Him alone, with special attributes, emanate Balarāma and Śrī Nārāyaṇa. In Goloka, the supreme refuge of *mādhurya* (sweet, loving relationships) is Brajendra-nandana (Kṛṣṇa), who is the giver of *mādhurya*, and the supreme refuge of *audārya* (magnanimity, generosity) is Śrī Gaurahari (Lord Caitanya).

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Viṣṇu, the master of *māyā*, guides the living beings in their pure cultivation (*anuśīlana*) and liberates them from the clutches of *māyā*, the deceptive appearance of anything other than Viṣṇu.

ପ୍ରଭୁ ପ୍ରଭୁ ମାୟା-ମୁକ୍ତିର ପଥ ପ୍ରଦର୍ଶନକରି ପ୍ରଭୁ ପ୍ରଭୁ ପ୍ରଭୁ, ପ୍ରଭୁ ମାୟା ମୁକ୍ତି ମୁକ୍ତି ମୁକ୍ତିର ପଥ ପ୍ରଭୁ ପ୍ରଭୁ ପ୍ରଭୁ ମୁକ୍ତି ମୁକ୍ତି ମୁକ୍ତି

The grace-rope by which living beings attain *kṛṣṇa-prema* (love for Kṛṣṇa) is called *bhakti*. When *bhakti* arises, the living being is designated as a devotee.

ପ୍ରଭୁ ମାୟା ମୁକ୍ତି ମୁକ୍ତି ମୁକ୍ତି ମୁକ୍ତିର ପଥ ପ୍ରଭୁ ପ୍ରଭୁ ମୁକ୍ତି ମୁକ୍ତି ମୁକ୍ତି ମୁକ୍ତି ମୁକ୍ତି ମୁକ୍ତି ମୁକ୍ତି ମୁକ୍ତି ମୁକ୍ତି

Devotees, by means of *bhakti*, worship Lord Kṛṣṇacandra and attain the highest purpose of life.

ମୁକ୍ତି-ମୁକ୍ତିର ପଥ ପ୍ରଦର୍ଶନକରି

The goal of the tendencies of non-devotion

ମୁକ୍ତି-ମୁକ୍ତିର ପଥ ପ୍ରଦର୍ଶନକରି ମୁକ୍ତି ମୁକ୍ତି ମୁକ୍ତି ମୁକ୍ତି ମୁକ୍ତି ମୁକ୍ତି ମୁକ୍ତି ମୁକ୍ତି ମୁକ୍ତି ମୁକ୍ତି

When the tendencies of devotion become dormant, the living being takes refuge in one of the tendencies of non-devotion.

ପ୍ରଭୁ ପ୍ରଭୁ ମୁକ୍ତି ମୁକ୍ତିର ପଥ-ମୁକ୍ତି ମୁକ୍ତି ମୁକ୍ତିର ପଥ-ମୁକ୍ତି ମୁକ୍ତି ମୁକ୍ତିର ପଥ ମୁକ୍ତି ମୁକ୍ତିର ପଥ ମୁକ୍ତି ମୁକ୍ତିର ପଥ ମୁକ୍ତି ମୁକ୍ତିର ପଥ ମୁକ୍ତି ମୁକ୍ତିର ପଥ ମୁକ୍ତି ମୁକ୍ତିର ପଥ ମୁକ୍ତି ମୁକ୍ତିର ପଥ

At that time, its tendencies, devoid of devotion, sometimes identify the goal-principle as the Paramātmā and sometimes as the *nirviśeṣa* Brahman. Therefore, the Paramātmā of the *yogis* and the Brahman of the *jñānīs* are specific partial and non-dual manifestations of Kṛṣṇa.

ମୁକ୍ତି ମୁକ୍ତିର ପଥ ପ୍ରଦର୍ଶନକରି ମୁକ୍ତି ମୁକ୍ତି ମୁକ୍ତି ମୁକ୍ତି ମୁକ୍ତି ମୁକ୍ତି ମୁକ୍ତି ମୁକ୍ତି ମୁକ୍ତି ମୁକ୍ତି

When any other contemplation becomes dominant over the contemplation of Kṛṣṇa, the living being deviates from the tendencies of devotion and becomes deprived of the vision of the Lord.

ପ୍ରଭୁ ପ୍ରଭୁ ମୁକ୍ତିର ପଥ ପ୍ରଦର୍ଶନକରି, ମୁକ୍ତି ମୁକ୍ତି, ମୁକ୍ତି ମୁକ୍ତି ମୁକ୍ତି ମୁକ୍ତି ମୁକ୍ତି ମୁକ୍ତି ମୁକ୍ତି ମୁକ୍ତି ମୁକ୍ତି

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Then, it sometimes takes the principle to be the *Sahasrāra*, the *Paramātmā*, sometimes the five deities that reveal ignorance, and sometimes the excellent designation of the collective ignorance as pure goodness—thus it adopts these non-devotional views."

[illegible]

By forgetting Kṛṣṇa's divinity and becoming engrossed in material desires, one considers Kṛṣṇa to be merely the giver of the results of actions, the lord of sacrifices, and the benefactor of cows and *brāhmaṇas*, thus accepting His godhood as final.

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Then, being engrossed in his own greatness and power, he considers a life of self-willed behavior and sensual enjoyment to be the ultimate goal.

Then, being engrossed in his own magnificence and dominance, he considers a life of reckless actions and material indulgence as divinity.

[illegible]

The reference here is not to the Kṛṣṇa described by people other than devotees, but rather to the 'Kṛṣṇa' as conceived by the devotees, which is the true indicator of the original Kṛṣṇa.

The Kṛṣṇa mentioned by others, apart from the devotees, is not referred to here. However, the word 'Kṛṣṇa' as perceived by the devotees is the actual representation of Kṛṣṇa.

[illegible]

Those who, without critiquing the devotional scriptures,

create imaginative interpretations of the word 'Kṛṣṇa' and place their faith in those interpretations, only tarnish the Kṛṣṇa intended by Caitanya Candra with their baseless imaginations. In reality, they neither understand anything themselves nor can they enlighten others. We have no statement for these deceivers and the deceived."

Those who, without criticizing the scriptures on devotion, interpret the word 'Kṛṣṇa' based on their imagination and have faith only in that, merely defile the Kṛṣṇa conceived by Caitanya Candra with their empty fancies. In reality, they neither understand anything themselves nor can they explain it to others. We have no statement to make regarding these deceivers and the deceived.

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Favorable and Unfavorable Kṛṣṇa Anucīṭana

[illegible]

Kṛṣṇa anucīṭana can be either favorable or unfavorable. Demons such as Jarāsandha, Kāmsa, Dantavakra, Śiśupāla, Pūtanā, Aghāsura, and Baka, as well as impersonalist jñānīs, engage in unfavorable anucīṭana of Kṛṣṇa."

ଅନୁକୂଳତା ଥିବା ସେବା ସେବାକୁ ଭକ୍ତି ନୁହେଁ ।
ଅନୁକୂଳତା ଥିବା ସେବା ଭକ୍ତି ନୁହେଁ ।

Adopting an unfavorable attitude disrupts service. Therefore, it is not considered bhakti.

Service performed with an opposing attitude leads to a reversal in service, and therefore, it is not devotion (bhakti).

ଅନୁକୂଳତା ଥିବା ସେବା ସେବାକୁ ଭକ୍ତି ନୁହେଁ ।
ଅନୁକୂଳତା ଥିବା ସେବା ଭକ୍ତି ନୁହେଁ ।
ଅନୁକୂଳତା ଥିବା ସେବା ଭକ୍ତି ନୁହେଁ ।

By saying favorable, it implies a pleasing and affectionate inclination towards Kṛṣṇa. With a favorable attitude, one engages continuously and wholeheartedly, like an uninterrupted flow of oil, in devotion, achieving perfection in worship.

The term 'anukūla' (favorable) implies a tendency that is pleasing and affectionate (anurāga-pūrṇa) towards Kṛṣṇa. With a favorable attitude, one can perform bhajana (worship) effortlessly and seamlessly, like the continuous flow of oil, without any internal or external obstacles, and thus achieve perfection in it.

ଅନୁକୂଳ-ଅନୁଶୀଳନା ଥିବା ସେବା

The nature of favorable *anu-śīlana*

The Nature of Favorable Practice (Anukūla-Anuśīlana)

ଅନୁକୂଳତା ଥିବା ସେବା ସେବାକୁ ଭକ୍ତି ନୁହେଁ ।
ଅନୁକୂଳତା ଥିବା ସେବା ଭକ୍ତି ନୁହେଁ ।

In favorable practice (*anukūla-anuśīlana*), it is essential to first have an absence of desires other than the desire to serve Kṛṣṇa.

ଅନୁକୂଳତା ଥିବା ସେବା ସେବାକୁ ଭକ୍ତି ନୁହେଁ ।
ଅନୁକୂଳତା ଥିବା ସେବା ଭକ୍ତି ନୁହେଁ ।

A devotee personally serves Kṛṣṇa. The result of his service to Kṛṣṇa is also for Kṛṣṇa alone, without any other purpose.

The devotee serves Kṛṣṇa personally, and the fruit of his service to Kṛṣṇa is also for Kṛṣṇa's sake alone, with no other motive or intention.

ଅନୁକୂଳତା ଥିବା ସେବା ସେବାକୁ ଭକ୍ତି ନୁହେଁ ।
ଅନୁକୂଳତା ଥିବା ସେବା ଭକ୍ତି ନୁହେଁ ।

अन्यभिलाषा इति चेत् तदा हि धर्मार्थकाममोक्षस्यैव भक्तिरिति चेन्न तदा भक्तिरिति चेन्न

If even a slight desire for personal enjoyment is mixed with that service, then it becomes a motivated tendency (haitukī vṛtti) falling under the category of dharma, artha, kāma, or mokṣa, and since it is separate from the intention of loving Kṛṣṇa, it is called anyābhilāṣa (a desire for something other than Kṛṣṇa).

If there is even the slightest mixture of desire for personal enjoyment in that service, it becomes a motivated tendency under the four objectives of life—dharma, artha, kāma, and mokṣa. Since it is separate from the goal of love for Kṛṣṇa, that tendency is called 'anyābhilāṣa' (other desires).

Even if the indulgent wrongdoers or ignorant scholars who secretly nourish their imaginary prayers, apart from the happiness of Kṛṣṇa, engage in favorable *anuśīlana* of Kṛṣṇa, they cannot be called devotees.

Even if those who are self-willed (*yathēcchācārī*), sinful (*ku-karmī*), or servants of ignorance (*ajñāna-sevī*) and foolish (*ku-jñānī*), nurture their own imaginary desires in their minds, and yet perform favorable practice (*anukūla-anuśīlana*) of Kṛṣṇa, they still cannot be called devotees, because their practice is not solely for the pleasure of Kṛṣṇa.

Those who have a desire for prestige in their hearts, who have a longing for sensual pleasure, who are eager for worldly or liberation-related benefits for others or for their own self-interest. Those who have a desire for prestige in their hearts, who long for sensory pleasures, who are anxious for material or spiritual welfare for themselves or others,

Those who are eager to expand their scholarly prowess, who are anxious for relief from illness, and who are keen to attain the esteemed lineage of teachers or caste-based respect,"

Those who desire to expand their own scholarship and intellectual abilities, who are eager for relief from disease, or who are anxious to attain respect and honor due to their family lineage, caste, or social status as a superior teacher.

Those who are engaged in worship for personal gain, prestige, and worldly enjoyment, and who are addicted to forbidden practices, bad habits, violence against living beings,

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Those who are engaged in worship for personal gain, prestige, and worldly enjoyment, and who are addicted to forbidden practices, bad habits, violence against living beings,

and other such activities for the sake of worldly or heavenly pleasures.

Those who are engaged in enjoying worldly or heavenly pleasures such as profit-worship prestige, forbidden practices, bad habits, and acts of violence against living beings;

[illegible]

Those who are enamored with the prestige of their own sect or order, and those who are seekers of liberation (*mumukṣu*) or desirous of spiritual powers (*siddhi-kāmī*), even if they engage in favorable practices (*anukūla-anuśīlana*) of Kṛṣṇa, all their devotional practices to Kṛṣṇa are hypocritical and tainted with impurity, because they are accompanied by their own ulterior motives.

Those who are greedy for the significance of attire or ashram, and those who desire liberation and spiritual powers, even if they engage in favorable practices towards Kṛṣṇa with their ulterior motives, all their acts of devotion towards Kṛṣṇa are deceitful.

[illegible]

Indeed, on this path of devotion, it is observed that even when one's intention to serve Kṛṣṇa is corrupted, and they are motivated by other desires, they still engage in practices related to the Lord.

ଶୁଦ୍ଧ ଜ୍ଞାନର ଶୁଦ୍ଧ ଅଧ୍ୟୟନ ଶୁଦ୍ଧ ଭକ୍ତି ଅଟେ ।
 The consideration and study of pure knowledge
 (amala jñāna) is itself devotion (bhakti).

[illegible]

It is not possible for devotion (bhakti) to exist under the cover of knowledge (jñāna), meaning that taking shelter of knowledge does not lead to devotion. Here, the word 'jñāna'

refers to the pursuit of nondual Brahman (nirbheda brahmānusandhāna).

कृष्ण ही वह एकमात्र वस्तु है जिसका पूजन करना आवश्यक है। कृष्ण का ज्ञान ही वह एकमात्र ज्ञान है जो कि पूजन के बिना ही प्राप्त हो सकता है।

Kṛṣṇa is the only object of worship. The realization of Kṛṣṇa, that is, the knowledge of the nature of the object of worship, is simultaneously necessary along with devotion.

कृष्ण के ज्ञान और कृष्ण के पूजन का एक ही सिद्धांत है। कृष्ण का ज्ञान ही वह एकमात्र ज्ञान है जो कि पूजन के बिना ही प्राप्त हो सकता है। कृष्ण का ज्ञान ही वह एकमात्र ज्ञान है जो कि पूजन के बिना ही प्राप्त हो सकता है।

In the final verses of the *Śrīmad-Bhāgavatam*, it is clearly stated that the pure and spotless knowledge (*amala-jñāna*) is uniquely glorified in this supreme *Purāṇa*, the beloved scripture of the Vaiṣṇava devotees, and that in this scripture, knowledge, detachment (*vairāgya*), and devotion (*bhakti*) together manifest to nullify the fruits of the living beings' *karma*.

It is clearly stated in the final verses of the *Śrīmad-Bhāgavatam* that the pure *Purāṇa* scripture, *Śrīmad-Bhāgavatam*, cherished by the devout *Vaiṣṇavas*, specifically glorifies the supreme transcendental knowledge. In this scripture, knowledge, renunciation, and devotion collectively manifest and annul the karmic fruits of living beings.

कृष्ण के ज्ञान और कृष्ण के पूजन का एक ही सिद्धांत है। कृष्ण का ज्ञान ही वह एकमात्र ज्ञान है जो कि पूजन के बिना ही प्राप्त हो सकता है। कृष्ण का ज्ञान ही वह एकमात्र ज्ञान है जो कि पूजन के बिना ही प्राप्त हो सकता है।

Indeed, by hearing the *Śrīmad-Bhāgavatam*, reading it in an excellent manner, and attaining freedom from the influence of various philosophical opinions, and by being established on the principles of devotion after careful consideration, the living being becomes able to take shelter of devotion and thereby becomes capable of liberating themselves from other desires, karma, knowledge, and laziness.

Therefore, by listening to, reading thoroughly, and carefully

adhering to the principles of devotion as described in the *Śrīmad-Bhāgavatam*, and by understanding the futility of various philosophical doctrines, the living beings can take refuge in devotion and become free from ulterior desires, karma, knowledge, and lethargy.

ଅନୁଶୀଳନ କଲେ ଶ୍ରୀକୃଷ୍ଣଙ୍କ ଶୁଦ୍ଧ ଭକ୍ତି ଶାସ୍ତ୍ର ଶୁଦ୍ଧ ଭାବେ
ଅନୁଶୀଳନ କଲେ, ଶ୍ରୀକୃଷ୍ଣଙ୍କ ଶୁଦ୍ଧ ଭକ୍ତି ଶାସ୍ତ୍ର ଶୁଦ୍ଧ ଭାବେ

Further clarification on this subject is provided in the *Ādi-līlā*, Chapter 2, verse 17, of the *Śrī Caitanya-caritāmṛta*.

ଅନୁଶୀଳନ କଲେ ଶ୍ରୀକୃଷ୍ଣଙ୍କ ଶୁଦ୍ଧ ଭକ୍ତି ଶାସ୍ତ୍ର ଶୁଦ୍ଧ ଭାବେ

ଅନୁ ଶ୍ରୀକୃଷ୍ଣଙ୍କ ଶୁଦ୍ଧ ଭକ୍ତି ଶାସ୍ତ୍ର ଶୁଦ୍ଧ ଭାବେ

siddhānta baliyā citte nā kara alasa

ihā haite kṛṣṇe lāge sudṛḍha mānasa

[ଅନୁଶୀଳନ କଲେ ଶ୍ରୀକୃଷ୍ଣଙ୍କ ଶୁଦ୍ଧ ଭକ୍ତି ଶାସ୍ତ୍ର ଶୁଦ୍ଧ ଭାବେ
ଅନୁଶୀଳନ କଲେ ଶ୍ରୀକୃଷ୍ଣଙ୍କ ଶୁଦ୍ଧ ଭକ୍ତି ଶାସ୍ତ୍ର ଶୁଦ୍ଧ ଭାବେ, ଅନୁଶୀଳନ କଲେ
ଅନୁଶୀଳନ କଲେ ଶ୍ରୀକୃଷ୍ଣଙ୍କ ଶୁଦ୍ଧ ଭକ୍ତି ଶାସ୍ତ୍ର ଶୁଦ୍ଧ ଭାବେ]

It is not proper to be lazy in knowing the subjects of *bhagavat tattva-jñāna*, etc., because by this alone devotion to the *pāda-padma* of Śrī Kṛṣṇa becomes strong.

One should not be lazy in understanding the principles of divine knowledge and philosophical truths, as it is through this understanding that devotion to the lotus feet of Lord Kṛṣṇa becomes firm.

ଅନୁଶୀଳନ କଲେ ଶ୍ରୀକୃଷ୍ଣଙ୍କ ଶୁଦ୍ଧ ଭକ୍ତି ଶାସ୍ତ୍ର ଶୁଦ୍ଧ ଭାବେ

With devotion arises pure knowledge and detachment

ଅନୁଶୀଳନ କଲେ ଶ୍ରୀକୃଷ୍ଣଙ୍କ ଶୁଦ୍ଧ ଭକ୍ତି ଶାସ୍ତ୍ର ଶୁଦ୍ଧ ଭାବେ
ଅନୁଶୀଳନ କଲେ ଶ୍ରୀକୃଷ୍ଣଙ୍କ ଶୁଦ୍ଧ ଭକ୍ତି ଶାସ୍ତ୍ର ଶୁଦ୍ଧ ଭାବେ, ଅନୁଶୀଳନ କଲେ
ଅନୁଶୀଳନ କଲେ ଶ୍ରୀକୃଷ୍ଣଙ୍କ ଶୁଦ୍ଧ ଭକ୍ତି ଶାସ୍ତ୍ର ଶୁଦ୍ଧ ଭାବେ

In the beginning of devotion, faith is necessary. Without faith, devotion cannot arise. Initially, faith arises by listening to the scriptures in the company of saints.

ଅନୁଶୀଳନ କଲେ ଶ୍ରୀକୃଷ୍ଣଙ୍କ ଶୁଦ୍ଧ ଭକ୍ତି ଶାସ୍ତ୍ର ଶୁଦ୍ଧ ଭାବେ
ଅନୁଶୀଳନ କଲେ ଶ୍ରୀକୃଷ୍ଣଙ୍କ ଶୁଦ୍ଧ ଭକ୍ତି ଶାସ୍ତ୍ର ଶୁଦ୍ଧ ଭାବେ, ଅନୁଶୀଳନ କଲେ
ଅନୁଶୀଳନ କଲେ ଶ୍ରୀକୃଷ୍ଣଙ୍କ ଶୁଦ୍ଧ ଭକ୍ତି ଶାସ୍ତ୍ର ଶୁଦ୍ଧ ଭାବେ

“ଅନୁଶୀଳନ କଲେ ଶ୍ରୀକୃଷ୍ଣଙ୍କ ଶୁଦ୍ଧ ଭକ୍ତି ଶାସ୍ତ୍ର ଶୁଦ୍ଧ ଭାବେ”

ଅନୁଶୀଳନ କଲେ ଶ୍ରୀକୃଷ୍ଣଙ୍କ ଶୁଦ୍ଧ ଭକ୍ତି ଶାସ୍ତ୍ର ଶୁଦ୍ଧ ଭାବେ

☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐

*“bhaktiḥ pareśānubhavo viraktir
anyatra caiśah trika eka-kālah”*

[illegible]

Without devotion, their existence is not possible. Those who make futile and false efforts to become wise with the help of material knowledge, their efforts are not a part of devotion.

The specific portion of Brahman overcome by *avidyā* is the bound *jīva*—the endeavors of those *jñānīs* who hold such a worldly view are entirely permeated with the hypocritical dharma of liberation.

[illegible]

Hetuka-jñāna is never a limb of *śuddha-bhakti*. If the ghost of liberation is present in the hearts of devotees, it will certainly

mislead the *sādhaka-bhakta* from *kṛṣṇa-bhakti*.

Translation note: *Hetuka-jñāna* refers to knowledge that is motivated by a desire for something, in this case, liberation. *Śuddha-bhakti* refers to pure devotion, untainted by any ulterior motives.

Advaya and Advaita Jñāna.

Advaya and Advaita Jñāna.

Non-dual and Monistic Knowledge.

Pure devotion is distinct from the attitude of a merchant (trade of give and take). Seeking the fulfillment of one's desires by Kṛṣṇa in exchange for pure devotion becomes a transactional business.

Pure devotion is distinct from the attitude of a merchant (trade of give and take). Seeking the fulfillment of one's desires by Kṛṣṇa in exchange for pure devotion becomes a transactional business.

Śuddha-bhakti is separate from the merchant-like mentality (business of give-and-take). If one expects Kṛṣṇa to fulfill one's desires in exchange for *śuddha-bhakti*, it becomes a business of give-and-take.

"This attitude diverts the devotee from favorable cultivation of Kṛṣṇa consciousness, making them desirous of other things or an *ahaṅgraha-upāsaka* (one who worships themselves as Brahman or Bhagavān).

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These dry arguments separate the essence from Śrī Kṛṣṇa. A person who is opposed to devotional service and relies solely on knowledge is self-deceptive.

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These dry arguments separate the essential reality and Śrī Kṛṣṇa into distinct entities. The knowledge that is opposed to *bhakti* is self-deceptive.

He reveals his own foolishness by considering the pure,

He reveals his own foolishness by considering the pure,

unmotivated, and love-characterized *bhakti* as a material and ignorance-mixed thing.

He reveals his foolishness by considering pure, causeless love-in-action devotion to be a materialistic, ignorance-mixed practice."

[illegible]

The *bhakti* (the element of the worshiped and the worshiper) of the devotees cannot be covered by the veil of ignorance-darkness of the non-dual knowledge (*jīva-brahma-ekyavāda*) of these dry intellectuals.

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Kṛṣṇa is the essence of non-dual knowledge. Apart from Kṛṣṇa, knowledge only reflects the dormant and active operations of the illusory energy (*māyā-śakti*). Therefore, what appears as devotion under the veil of material knowledge is termed as non-devotion.

Kṛṣṇa alone is the non-dual knowledge principle. Apart from Kṛṣṇa, knowledge is characterized by the dormant and active activities of *māyā-śakti*. In other words, the devotion that appears to be present under the cover of worldly knowledge is actually called *abhakti* (a lack of devotion).

[illegible]

When pure devotion arises, natural knowledge remains present as an assistant and servant to it. The knowledge that assumes authority over *kṛṣṇa-bhakti* is dualistic knowledge, separate from Lord Kṛṣṇa.

When *śuddhā-bhakti* arises, natural knowledge remains as a helper and servant, always accompanying her. The knowledge that is seen to have an influence over *kṛṣṇa-bhakti* is, apart from Kṛṣṇa, a dualistic knowledge.

ਸ਼੍ਰੀਮਦਭਗਵਤ ਗੀਤਾ ਵਿਚ ਸ਼੍ਰੀਕ੍ਰਿਸ਼ਨਾ ਜੀ ਨੇ ਸ਼੍ਰੀਅਰਜੁਨ ਦੇਵਾਕੀ ਨੂੰ ਦੱਸਿਆ ਕਿ ਸ਼੍ਰੀਕ੍ਰਿਸ਼ਨਾ ਜੀ ਦੀ ਸੇਵਾ ਕਰਨਾ ਸਿਰਫ਼ ਸ਼੍ਰੀਕ੍ਰਿਸ਼ਨਾ ਜੀ ਦੀ ਸੇਵਾ ਕਰਨਾ ਨਹੀਂ ਹੈ, ਸਗੋਂ ਸ਼੍ਰੀਕ੍ਰਿਸ਼ਨਾ ਜੀ ਦੀ ਸੇਵਾ ਕਰਨਾ ਸ਼੍ਰੀਕ੍ਰਿਸ਼ਨਾ ਜੀ ਦੀ ਸੇਵਾ ਕਰਨਾ ਹੈ।

The likelihood of favorable cultivation of Kṛṣṇa consciousness is not possible through the research of non-differentiated Brahman manifested by the ignorance of scholars. Rather, devotion gets covered by the veil of their knowledge.

There is no possibility of cultivating a disposition favorable to Kṛṣṇa through the investigation of the non-dual Brahman, which is inflated by the ignorance of the *jñānīs* and is covered by Māyā. On the contrary, *bhakti* becomes covered by the veil of their knowledge.

ਸ਼੍ਰੀਕ੍ਰਿਸ਼ਨਾ ਜੀ ਦੀ ਸੇਵਾ ਕਰਨਾ ਸ਼੍ਰੀਕ੍ਰਿਸ਼ਨਾ ਜੀ ਦੀ ਸੇਵਾ ਕਰਨਾ ਹੈ।
ਸ਼੍ਰੀਕ੍ਰਿਸ਼ਨਾ ਜੀ ਦੀ ਸੇਵਾ ਕਰਨਾ ਸ਼੍ਰੀਕ੍ਰਿਸ਼ਨਾ ਜੀ ਦੀ ਸੇਵਾ ਕਰਨਾ ਹੈ।
Actions dependent on *māyā* are non-devotion,
and actions aimed at Śrī Hari are true devotion.

ਸ਼੍ਰੀਕ੍ਰਿਸ਼ਨਾ ਜੀ ਦੀ ਸੇਵਾ ਕਰਨਾ ਸ਼੍ਰੀਕ੍ਰਿਸ਼ਨਾ ਜੀ ਦੀ ਸੇਵਾ ਕਰਨਾ ਹੈ।
ਸ਼੍ਰੀਕ੍ਰਿਸ਼ਨਾ ਜੀ ਦੀ ਸੇਵਾ ਕਰਨਾ ਸ਼੍ਰੀਕ੍ਰਿਸ਼ਨਾ ਜੀ ਦੀ ਸੇਵਾ ਕਰਨਾ ਹੈ।
ਸ਼੍ਰੀਕ੍ਰਿਸ਼ਨਾ ਜੀ ਦੀ ਸੇਵਾ ਕਰਨਾ ਸ਼੍ਰੀਕ੍ਰਿਸ਼ਨਾ ਜੀ ਦੀ ਸੇਵਾ ਕਰਨਾ ਹੈ।

There is no possibility of *bhakti* being present under the cover of *karma*. The *naimittika* fruit-producing *karmas* described in the *smṛti* scriptures are actually a covering for the *bhakti* of the *jīvas*.

ਸ਼੍ਰੀਕ੍ਰਿਸ਼ਨਾ ਜੀ ਦੀ ਸੇਵਾ ਕਰਨਾ ਸ਼੍ਰੀਕ੍ਰਿਸ਼ਨਾ ਜੀ ਦੀ ਸੇਵਾ ਕਰਨਾ ਹੈ।
ਸ਼੍ਰੀਕ੍ਰਿਸ਼ਨਾ ਜੀ ਦੀ ਸੇਵਾ ਕਰਨਾ ਸ਼੍ਰੀਕ੍ਰਿਸ਼ਨਾ ਜੀ ਦੀ ਸੇਵਾ ਕਰਨਾ ਹੈ।
ਸ਼੍ਰੀਕ੍ਰਿਸ਼ਨਾ ਜੀ ਦੀ ਸੇਵਾ ਕਰਨਾ ਸ਼੍ਰੀਕ੍ਰਿਸ਼ਨਾ ਜੀ ਦੀ ਸੇਵਾ ਕਰਨਾ ਹੈ।

Karma is a result of Kṛṣṇa's illusionary energy (*māyā-śakti*) that covers living beings. Those engaged in fruitive activities think that devotion can arise from the influence of virtuous actions, but this is a delusional idea.

Karma is a result of Kṛṣṇa's *māyā-śakti*, which covers the *jīvas*. Those who are bound by the fruitive reactions of *karma* think that *bhakti* can arise from the influence of *sat-karma* (good deeds), but this is an illusory idea.

ਸ਼੍ਰੀਕ੍ਰਿਸ਼ਨਾ ਜੀ ਦੀ ਸੇਵਾ ਕਰਨਾ ਸ਼੍ਰੀਕ੍ਰਿਸ਼ਨਾ ਜੀ ਦੀ ਸੇਵਾ ਕਰਨਾ ਹੈ।
ਸ਼੍ਰੀਕ੍ਰਿਸ਼ਨਾ ਜੀ ਦੀ ਸੇਵਾ ਕਰਨਾ ਸ਼੍ਰੀਕ੍ਰਿਸ਼ਨਾ ਜੀ ਦੀ ਸੇਵਾ ਕਰਨਾ ਹੈ।
ਸ਼੍ਰੀਕ੍ਰਿਸ਼ਨਾ ਜੀ ਦੀ ਸੇਵਾ ਕਰਨਾ ਸ਼੍ਰੀਕ੍ਰਿਸ਼ਨਾ ਜੀ ਦੀ ਸੇਵਾ ਕਰਨਾ ਹੈ।

ସେବା ସେବା ସେବା ସେବା ସେବା ସେବା ସେବା ସେବା ସେବା ସେବା
ସେବା ସେବା ସେବା ସେବା ସେବା ସେବା ସେବା ସେବା ସେବା ସେବା

Service to the worshipable object is not a veil of *karma*, but favorable cultivation. The ritual where the living being's own fruitive enjoyment is attached is called *karma*, and the ritual whose fruit is not for the being's enjoyment but for the Lord Himself is called *bhakti*.

The service and care of the object of worship is not a covering of *karma*, but rather a favorable cultivation. The ritual in which the *jīva*'s own enjoyment of the fruit is involved is called *karma*, and the ritual whose fruit is not for the *jīva*'s enjoyment but is for the sake of Bhagavān Himself is called *bhakti*.

ସେବା ସେବା ସେବା ସେବା ସେବା ସେବା ସେବା ସେବା ସେବା ସେବା
ସେବା ସେବା-ସେବା ସେବା ସେବା ସେବା ସେବା ସେବା ସେବା ସେବା

If the ghost of enjoyment (*bhukti-piśācī*) occupies even a little space in the heart of a devotee, it diverts him from the path of *kṛṣṇa-bhakti*.

When the ghost of enjoyment finds even a little place in the heart of a devotee, it deviates them from the path of *kṛṣṇa-bhakti*.

ସେବାସେବା ସେବା ସେବା —‘ସେବା ସେବା, ସେବା ସେବା ସେବା
ସେବା ସେବା ସେବା ସେବା ସେବା ସେବା ସେବା ସେବା ସେବା
ସେବା ସେବା-ସେବା ସେବା ସେବା ସେବା-ସେବା ସେବା ସେବା ସେବା

The Pañcarātra states: “O Devarṣi, the ritualistic worship (*anuṣṭhāna*) performed in accordance with the scriptures, with the intention of worshiping Śrī Hari, is called *vaidhī-bhakti*. It is through this *vaidhī-bhakti* that *prema-bhakti* is attained.”

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ସେବା ସେବା —

In the *Śrī Caitanya-caritāmṛta*, *Madhya-līlā*, Chapter 22, Text 141, it is written—

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ସେବା, ସେବା, ସେବା ସେବା ସେବା
jñāna, vairāgya bhaktira kabhu na aṅga

ahiṁsā, yama, niyamādi bule kṛṣṇa-bhakta saṅga

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ସେବା ସେବା ସେବା ସେବା :-

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The path of speculative knowledge and renunciation is not essential for devotional service. Indeed, good qualities such as nonviolence and control of the mind and senses automatically accompany a devotee of Lord Kṛṣṇa.

"Knowledge and renunciation are never parts of 'bhakti'. Virtues like non-violence, restraint, and rules follow naturally with a devotee of Śrī Kṛṣṇa."

Knowledge, renunciation, and other such things are never a part of '*bhakti*'. The virtuous qualities like non-violence, *yama*, and *niyama* automatically accompany a devotee of Śrī Kṛṣṇa. (141)

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Commentary—Many people mistakenly think that renunciation for the sake of knowledge and *karma* is the staircase to pure devotion; however, this is certainly not the case.

It is to be understood that many people mistakenly think that detachment (*vairāgya*) is the stepping stone (staircase) for pure *bhakti*, for knowledge and for *karma*, but this is not necessarily the case.

Renunciation arising from knowledge or *karma* does not aim at one's true self and is a transient state. Therefore, it is not a part of the eternal servitude to Śrī Kṛṣṇa.

Detachment born of *jñāna* or *karma* does not focus on one's true *svarūpa* and is a result of a transient state, hence it is not a permanent part of eternal servitude to Śrī Kṛṣṇa.

The result of *karma* and *jñāna* is a transient and

impermanent experience, which is a modification, and its culmination is only in *bhoga* (enjoyment) and *mokṣa* (liberation), therefore it has no relation whatsoever with eternal *bhakti*.

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Only by abandoning knowledge or renunciation can pure devotion arise. Devotees of Śrī Kṛṣṇa are naturally non-violent, self-restrained, and observant of rules. They do not need to acquire these virtues.

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Thākura Bilva-maṅgala has also said—

[illegible]

When attachment to the name arises, the youthful form of Kṛṣṇa naturally begins to manifest, as stated in *Kṛṣṇa-karṇāmṛta* (107)."

भक्तित्वयि स्थिरतारं भगवान् यदि स्यात्
 दैवेना नहं फलति दिव्या किंशोरा मूर्त्तिह
 मुक्तिह स्वयम् मुकुलितान्जलि सेवतेऽस्मान्
 धर्मार्था कामा गतयह समया प्रतिक्षाह

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O Bhagavān, if someone has steady devotion unto Your lotus feet, he easily perceives Your most charming divine youthful form. Thereafter, liberation stands before him with folded hands, and *dharma*, *artha* and *kāma* also wait for an opportunity to serve him.

Knowledge and renunciation are not components of devotion

Knowledge and renunciation are not components of devotion

Even under the veil of laxity, there is no possibility of devotion arising. Supreme devotion cannot be produced through wealth or disciples.

Even under the veil of laxity, there is no possibility of devotion arising. Supreme devotion cannot be produced through wealth or disciples.

There is no possibility of devotion arising even under the guise of laxity. Supreme devotion cannot be generated through wealth or disciples.

Devotion does not arise through discernment, but discernment is evident among devotees. Knowledge and renunciation devoid of Kṛṣṇa make the mind hard.

Devotion does not arise through discernment, but discernment is evident among devotees. Knowledge and renunciation devoid of Kṛṣṇa make the mind hard.

Devotion does not arise through discernment, but discernment is observed among devotees. Knowledge and renunciation devoid of Kṛṣṇa make the mind hard.

Therefore, they are not useful for delicate devotion. Even though some utility of non-oppositional knowledge and renunciation may be observed, they are not considered as parts of devotion.

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Therefore, they are not useful for delicate devotion. Even though some utility of non-oppositional knowledge and renunciation is observed, they are not accepted as components of devotion.

Karma, jñāna, tapasyā, etc. are paths of abhakti

Karma, jñāna, tapasyā, etc. are paths of abhakti

There is no need for the performance of karma, jñāna, and tapasyā if one has bhakti. Similarly, there is also no need for

There is no need for the performance of karma, jñāna, and tapasyā if one has bhakti. Similarly, there is also no need for

karma, *jñāna*, and *tapasyā* even if one does not have *bhakti*.

There is no need for rituals of penance through actions and knowledge if there is devotion. Actions, knowledge, and penance are also not needed if there is no devotion.

[illegible]

There is no need for *karma*, *jñāna*, and *tapasyā* if there is *bhakti* in the heart and in the performance of rituals, and there is also no need for *karma*, *jñāna*, and *tapasyā* even if there is no *bhakti* in the heart and in the performance of rituals.

[illegible]

If the paramount and essential *bhakti* is present in the *jīva*, then even if the secondary paths of *karma* and *jñāna* are not present, there is no loss. However, in the absence of the fundamental tendency of *bhakti*, the performance of *karma* and *jñāna* cannot give rise to *bhakti*.

If the primary and essential *bhakti* is present in the *jīva*, then even if the secondary paths of *karma* and *jñāna* are not present, there is no loss. However, in the absence of the primary tendency of *bhakti*, the performance of *karma* and *jñāna* cannot produce *bhakti*.

[illegible]

Bhakti is an independent faculty—this is the clear opinion of the *Pañcarātra*. In other words, other desires, *karma*, knowledge, and inertia are obstacles to bhakti and are called the path of *bhakti*.

Bhakti is an independent tendency—this is the clear opinion of the *Pañcarātra*. In other words, other desires, *karma*, *jñāna*, and laziness are obstacles to *bhakti*, and these are considered to be the opposing paths to *bhakti*.

[illegible]

It is a duty to remain impartial to both the devotee and devotion

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O noble readers! *Abhakti* (lack of devotion) is not beneficial for the *jīvas*. Therefore, remain indifferent to it.

Dear readers! Non-devotion is not beneficial for living beings. Therefore, remain indifferent to it.

[illegible]

If you remain neutral to the path of non-devotion, if you do not have respect for the path of non-devotion, no one will condemn you for it. Neither will devotees force others to revere non-devotees, nor can it be said that devotion will not arise by not respecting non-devotees

If you remain neutral to the path of *abhakti*, if you do not have any regard for the path of *abhakti*, then no one will criticize you for it, nor will it compel the devotees to have faith in the non-devotees, and nor will the lack of faith in the non-devotees hinder the development of *bhakti*, this can be said.

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It is not appropriate to disrespect non-devotees, but it is also not right to call them loving devotees.

It is not proper to disrespect the non-devotees, but it is also not correct to call them loving devotees.

[illegible]

Do not consider their *māyāvāda* or *yoga-mārga* principles, which are contrary to the principles of *bhakti*, to be part of *bhakti*. *Abhakti* is never of the same kind as *bhakti*.